1: Nadel E-5 (1934-1936) 1942
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present Emir, who comes from the royal house of Umaru Majigi, thus owns, unlike any of his predecessors, two royal estates: his own family estate near the Jima gate, south of Bida, and the new estate on the Crown land near the Wuya gate, which, like the residence itself, belongs to the modern accoutrements of his office. The *esoši* people on his family estate were prepared to work for him on the usual *dzankd* arrangement. But the *esoši* of *Etsu* Masaba—the *esoši* on the land that had now become his official estate—refused to work for their new landlord on the old terms, and demanded money wages. Finally, when the *Etsu* in 1936 started an experimental farm for mixed farming on his family estate, the *esoši* workers there also denounced the old agreement and demanded wages; for this was work of a new kind altogether, work carried out entirely for their landlord, no longer work after their own fashion, from which they could hand over the traditional share in the produce.

Non-agricultural Use of Land

A few words must be said in conclusion about rights to land that is used for other than agricultural purposes, such as clay-pits from which clay is obtained for pottery or for the sun-dried bricks used in house-building, the iron-ore deposits which are used by the native iron-ore smelters, or the space needed for the dye-pits of the indigo dyers. All these stretches of land, whether they are situated close to the house (like the dye-pits) or some distance away (like the clay-pits and the ferruginous hill-side) are accessible to all.

The thick strips of rain-forest near the rivers are specially valuable 'no-man's-land'. Here woodcarvers and carpenters find the timber they need for their work. The branches of certain palm-trees are used for rafters in roof building; a certain species of reed is used for the making of the curtain-like mats which the Nupe call *eshegi* (the Hausa *asabari*); other species of grass, and the leaves of the dum-palm, are used for mat-making and the making of straw hats. The fact that these materials are found only in certain places, far away from the town where the craftsmen who are using them are living, is turned to economic use, and the procuring of the raw material thus gains independent commercial significance: the big palm-branch rafters are sold on Bida market by the men who cut them; and men and women frequently use the time of comparative leisure in the dry season to travel down to the river in order to collect dum-palm leaves and marsh-grass, which they sell later, for a little money, to mat- and straw hat makers.

The collecting and selling of firewood (which is done by women) and the cutting and selling of grass for roofing (done by men) belongs to a slightly different category. For in this case the non-agricultural use of land does not apply to 'no-man's-land'; the farmers and their families

in this transaction and remained the property of the original landlords, i.e. the head of the house of *Etsu* Masaba. Thus in January 1936, when the new official residence of the Emir had been standing already for almost a year, people from the house of *Etsu* Masaba were collecting the fruits of the trees on the new Crown land.